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take control of the government of his own country, the new Sudan Government took immediate steps to bring education to an almost entirely illiterate people. Less than four years after the Battle of Omdurman, the Gordon Memorial College was opened by Lord Kitchener in the newly-built Khartoum as the nucleus of educational development in the Sudan. Elementary schools were opened to bring the rudiments of education to the peasantry and later, as the need arose, intermediate schools, a technical school and a teacher training college. As the number of literates grew, other departments acquired their own training establishments. The Kitchener School of Medicine and the Lee Stack Laboratories provided for the training of Sudanese doctors, chemists and dispensers; the Atbara Railways School gave the young Sudanese the opportunity to take control of the railway system which covers the northern part of the country and of the fleet of steamers which operates on the Nile south of Khartoum. In the Law Courts Sudanese advocates plead their causes before Sudanese judges and magistrates who have been trained in the School of Law. The Agricultural and Veterinary branches have their own training establishments, many of the senior police and army officers are Sudanese, and the training of officers in the political and administrative departments is so far advanced that Sudanese District Commissioners and Assistant District Commissioners are now common, and several have been promoted as Deputy-Governors of Provinces.*

For some twenty-five years official educational efforts were confined almost exclusively to the peoples of the north. In the south missionary bodies, both Catholic and Protestant, without Government aid or recognition, laboured untiringly among the primitive peoples in their efforts to give them some share at least of the educational benefits enjoyed by their more fortunate brethren in the north. Only in 1926 was Government aid given in small measure to help to defray

* Since this was written all British officials have retired, and except for the Governor-Generalate, Sudanese have taken charge in all departments.

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the educational expenditure that hitherto the missionaries had met from their own meagre resources, and it is only during the past decade that official steps have been taken to promote higher education in the south and to assist the missionary organizations in a way commensurate with their labours in the field of education. It must be stated, however, that plans for the development of education in the south were in hand in 1938, but the outbreak of war prevented their being implemented. During the years in which the Sudanese were educationally being reared from childhood to adolescence, and from adolescence to manhood, the administration and development of their country was in the hands of experts from outside, generally from Britain, which country too, in the beginning, provided the financial assistance necessary to launch the various schemes which such wholesale development entailed. British doctors inaugurated and took control of the public health of the country and gradually established large, well-equipped hospitals throughout the land; in keeping with the number of trained Sudanese doctors, dispensers and medical assistants, dispensaries were opened in more remote districts and administered from each hospital. Engineers developed the railway which the army had laid down to assist Kitchener's campaign against the Mahdists and extended it to cater for the northern half of the country, and for the south built and launched the first passenger and cargo vessels which have grown into the large fleet of steamers which today provide the main passenger and commercial link between the Sudan and the other countries of Central Africa. The Forestry and Veterinary services took in hand the conservation and the improvement both numerically and in quality of two of the country's most valuable assets, her trees and her cattle. Yet the Sudan could not continue indefinitely to depend upon outside gifts and loans to finance her public services. Some way had to be found to provide a regular national income large enough to enable the country to pay her way, and since the Sudan is essentially an agricultural and pastoral country it was on these lines that the problem had to be solved. The

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was saved. Of the two chiefs who were on the side of the missionaries one is now the father of the best Catholics and catechists in Detwok, and it is pleasant to recall that King Papiti received the grace of Baptism before he died, as has already been related.

Father Brambilla, who was Superior at Lul at the time, hastened to Detwok when he heard the sad news and offered to give to the family of each of the dead girls ten cows, the amount of dowry which each would have had on marrying, but the king would not hear of it, giving as his reason: 'The crocodile does not give cows; this was an accident.' Soon afterwards the people assembled for the solemn mourning dance for the dead children, and Father Brambilla sent four bulls for the funeral feast.

The church was completed in the same year by Father Cotta, and under his guidance the school also made great progress. It was his dream to have a Central School there for the whole Shilluk mission to which boys would come from Lul and Tonga to attend the upper classes, but this scheme was not realized whilst he was there.

The mission of Kodok, as it was known, was raised to the status of an Apostolic Prefecture in 1938 and the Fathers of St. Joseph's Society of Mill Hill took over the staffing of the district from the Verona Fathers who had worked there for nearly forty years. The first leader was Mgr. Wall, who had already seen many years of service in Kenya. He had his headquarters at Malakal, another mission in Shilluk territory, and the Prefecture was renamed after this place in 1949. Since the coming of the Mill Hill Fathers the good work has gone on slowly, but the difficulties still remain immense; a total absence of civilization, complete indifference to religion on the part of the population in general, trying climatic conditions and wretched communications make the missionary's task hard and call for great patience and a spirit of optimistic endurance. Much effort has been put into the advancement of education. Father Cotta's dream of a Central School in Detwok has been realized, and schools for both boys and girls as well as

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Teacher Training Centres have been established in other missions. New stations have been started in Awechi, Wau and Riang Nom. 797* [871]

Mgr. Wall had to relinquish his office of Prefect in 1947 owing to failing health, and was succeeded by Mgr. John Hart.

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Chapter XII

GOZINTAS AND ALL THAT

A visitor to Detwok, or indeed to any other mission station, taking an after-breakfast stroll round the place, would perhaps be momentarily mystified by a buzz which, as one approached nearer the source, would develop into a chant of youthful voices. Even though the listener knew nothing of the Shilluk tongue, the chant nevertheless would soon be recognized without much difficulty, for I suppose that about the same hour each morning the same chorus arises from millions of young voices all the world over. The language might differ from place to place, but the chorus is the same and the theme is the same: 'Two gozinta four twice, two gozinta six three times, two gozinta eight four times, etc., etc.' The Shilluk version is a little more elaborate than its English counterpart, for it may be translated thus: 'Four, its inside has two multiplied by two . . . ten with two to its head (i.e. twelve), its inside has two multiplied by six,' and—if one wished to proceed thus far—'one hundred with forty to its head, with four to its head, its inside has ten with two to its head multiplied by ten with two to its head.'

No matter how zealous a missionary may be to preach the Gospel, he realizes that evangelization must needs go hand in hand with secular education, and indeed in some cases—and this is particularly true of the Shilluk people—must follow it. For the adult Shilluk is so conservative in his habits and customs, is so imbued in the mythology of his tribe which claims its founder to be a demi-god and the spirit of divinity to be immanent in its kings, as to be almost wholly indifferent to the presence of the foreigner in his midst, and quite incurious as to the reason of his coming. Hence, the Catholic priest among the Shilluk, although by no means unmindful of the salvation of the adult pagan,

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must of necessity concentrate the greater part of his efforts on the youth of the tribe through the medium of the school. Here the teaching of the 'three Rs' is combined with a solid grounding in the Catechism, and at the end of the boy's third year, if he has proved a satisfactory pupil and desires to become a Christian, he is baptized. A further year in the mission Elementary School is followed by four years Intermediate education. At the end of this period the boy may, if of sufficient ability, pass on to the Secondary School, and may ultimately attain to the highest honours of University College, Khartoum. Alternatively, when his Intermediate or Secondary course is finished, the pupil, either of his own choice, or because further promotion is denied him, may elect to seek employment, usually in one of the Government departments, or to proceed to a course of training as an Elementary or Primary School teacher.

In any case the priest is always at hand to guide, guard and instruct him. In the mission school, naturally, he lives in a Catholic community and atmosphere. If he is transferred to a Government School, he finds a Catholic chaplain in residence who will continue his religious education, say Mass for him daily, give him the Sacraments and act as his mentor and guide in general. Our hope is that, with all these measures and safeguards, the Shilluk boy, now fast approaching manhood, with eight or ten years' schooling behind him, his character strengthened and firmly set in Catholic practices, will bring a Catholic influence into his tribe, will marry a Catholic wife and found a Catholic family, and so will prove a corner-stone in the building up of Christianity in the tribe during the next generation.

This is the reason why I, in common with the majority of newly-arrived missionaries, was set to serve my apprenticeship in the school. Two days after my arrival at Detwok, I was firmly though not unkindly conducted to a classroom, confronted by two rows of husky youths and told, 'This is Class IV; go ahead and teach them.' Left to my fate, I gave the class what I fondly hoped was a friendly grin but which was probably a sickly leer, and the pupils responded with a